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**Evangelical Visitor - June 25, 1981 Vol. XCIV. No. 12.**

Glen A. Pierce

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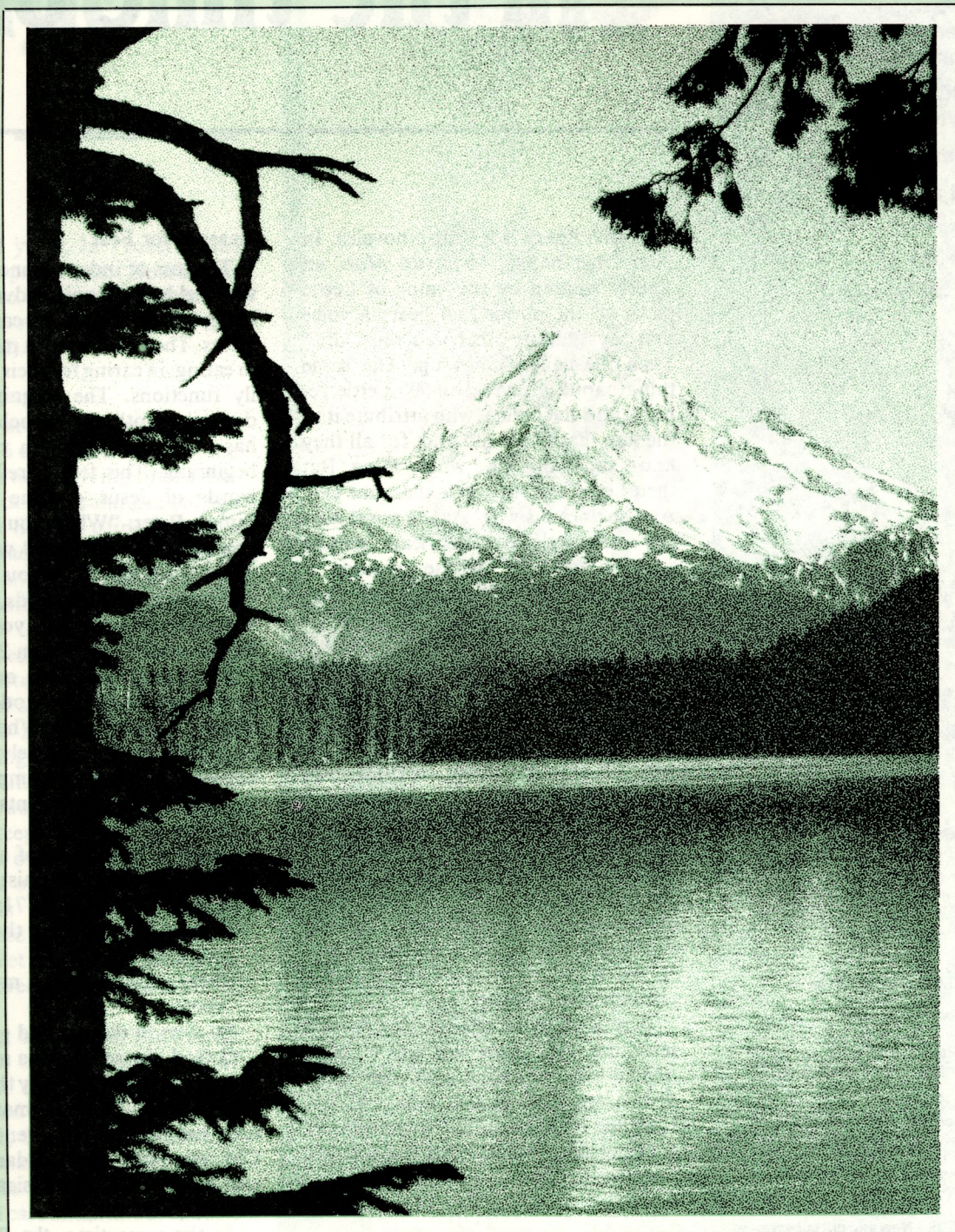
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# Evangelical VISITOR

June 25, 1981



## RETIREMENT



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### Evangelical Visitor

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# In the time of my

Muriel Spark is a British novelist. In one of her books, *Memento Mori*, an elderly woman by the name of Lettie picks up the phone and hears a voice that says, "Remember you must die." Then the caller hangs up. The same thing happens several times. Lettie reports it to the police, who attribute it to the fact that she is old and, for all they know, imagining the whole thing. But then Lettie's brother gets the same call. And so does his wife. As the novel goes on, every single character hears from an anonymous caller whose message is always the same: "Remember you must die."

This message seems to be the author's way of pointing out one of the main reasons why people fear old age. Each of the main characters in the novel is seventy years of age or older. They laugh, they cry, they love, they hate, much as younger people do. But in the middle of their activities the phone rings and the startling message sounds in their ears. Finally one of the characters ventures an opinion. "In my belief," she says, "the author of the anonymous telephone calls is Death himself, as you might say. If you don't remember Death, Death reminds you to do so."

Few of us like to be reminded that we must die. And since old age is what immediately precedes death for most people, we don't exactly look with unbounded enthusiasm to the prospect of growing old. What other reasons are there for the fear of old age?

### Reasons for Fear

The loss of independence is one. For some elderly people, advancing years bring loss of ability to care for themselves. They need help in moving about, in eating, in caring for their normal bodily functions. The fear of having to depend on others for such basic needs has plagued the human race since its beginning. This fear is reflected in the words of Jesus on one occasion to Simon Peter: "When you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go" (John 21:18, RSV).

Many ancient cultures, and even some semiprimitive cultures today, view the elderly as expendable. When they could no longer care for themselves, they were expected to leave the camp and submit themselves to the elements to die from exposure.

Perhaps it was fear of a similar fate that prompted the psalmist to cry out to God as he did in Psalm 71:

Do not cast me off in the time of my old age;  
forsake me not when my strength is spent . . .

So even to old age and gray hairs,  
O God, do not forsake me.

This honest expression by the psalmist is typical of the Bible. Human follies and fears are not glossed over in its pages. Old age, with its attendant problems and diminishing of physical powers, is treated realistically.

At the same time, the Bible teaches that persons have worth in the sight of God regardless of their age or station in life. The fifth commandment reads, "Honor your father and mother," a law that clearly implies caring for them in

*The author, Kenneth Gible, lives in Harrisburg, PA and is a frequent contributor to the Visitor.*

Evangelical Visitor



# old age

/ Kenneth L. Gobble

their advanced years. In Proverbs this implication is spelled out: "Hearken to your father who begot you, and do not despise your mother when she is old" (Proverbs 23:22).

## A Study of Aging

Some of us are indeed growing old. And the time to come to terms with the aging process is now. It is important that we inquire about the meaning of old age in terms of our faith as Christians. It is important for each of us individually as we grow older and for our relationships with those persons in our families, in our church, in our community, who are already advanced in years.

In 1974 pollster Louis Harris evaluated a survey of attitudes on aging. The study involved interviews with 4,254 adults, including 2,797 older citizens. The Harris findings showed clearly that younger people's stereotypes about aging have helped keep older persons from being useful in our society. For example, 68 percent of the people less than sixty-five years of age felt that the elderly experience a considerable amount of loneliness. Yet only 12 percent of the elderly interviewed described themselves as lonely.

Commenting on his poll, Mr. Harris said, "To put it bluntly, the portrait of mature citizens drawn by those who have not reached maturity is that of unalert, physically inert, narrow-minded, ineffective, sexually finished old people rotting away in poor health, without proper medical care and without enough money to live on." According to Harris, society's view of older persons is "a flat and unmitigated libel and downright lie" (*AARP News Bulletin*, Vol. XV, No. 10, November 1974, p. 8).

*next page please*



"Part of our faith is the conviction that God cares for us, that God values us, at every period in our lives. Unlike society, God does not cast us off in our old age or wish us out of sight or out of mind."





## IN THE TIME OF MY OLD AGE...

from page 3

### The Myths of Aging

Supporting the findings of Mr. Harris are six so-called "myths of aging," enumerated by Dr. James Peterson and quoted in *Aging Persons in the Community of Faith* by Donald F. Clingan (The Indiana Commission on the Aging and Aged, 1975).

1. *First is the rocking-chair myth*, the notion that Grandma and Grandpa want nothing more than to sit in a rocker and let the world go by. We have defined the older person in our society as useless. If you are not productive, we say, then you must go away, get out of the way. When older persons are convinced of their uselessness, they may retreat to the rocking chair, not necessarily because they want to, but because they feel they have no other choice.

2. *A second one is the senility myth.* The fear of losing one's mind is one that probably ranks next only to the fear of death. All of us have heard stories and seen actual cases of old people whose senility has made them a laughingstock.

And we say, "I'd rather be dead than get that way." But the great majority of elderly do not suffer mental impairment. Tests have shown that vocabulary and conceptualization grow in aging persons. Too often older persons who act like children are only responding to being treated like children.

3. *The physical incapacitation myth.* Certainly the human body becomes less resilient as it ages. But this does not mean that people of retirement age and beyond are doomed to be helpless invalids. In fact, 90 percent of persons over sixty-five are mobile. Eight percent need some help in getting about. Only one to two percent of the elderly are institutionalized because of their immobility. Many older persons pride themselves on keeping trim. At least moderate exercise is both possible and a positive factor in retarding the aging process.

4. *The uselessness myth.* A fourth myth has it that the elderly want to back away from life and are incapable of playing a vital role in society. Old people are *not* useless. Forced retirements at sixty-five have helped foster the false notion that aging equals incompetence. Not only are many men and women past that age capable of performing work

"A fourth myth has it that the elderly want to back away from life and are incapable of playing a vital role in society . . . Forced retirements at sixty-five have helped foster the false notion that aging equals incompetence."

functions, but they can, in retirement, be involved in church and community activities. They have much to offer in visiting, telephone reassurance, and other programs that fight loneliness; they want to and can give of their abilities and energies in countless useful activities.

5. *The depression myth.* There is another myth: older persons are constantly depressed. The truth is that as a group they are neither more nor less depressed than younger persons. One of the chief causes of depression for all age groups is low self-esteem. It becomes important, then, for aging persons to have significant contributions to make. As those of us who are younger begin to see old age not as consignment to the trash heap but as a significant part of life, the fear of depression will lessen, and with it, the incidence of depression.

6. *The uninterested myth.* The final myth is the notion that older persons are not capable of, nor interested in, participating in public affairs. The very opposite is true. Older persons have more time to give to public affairs than people still working full time and raising their families. Furthermore, the elderly, released from a self-centeredness that often goes hand in hand with career concerns, can give to society with new purpose.

It is difficult, in the kind of society we live in, to face up to the realities of old age. Youth is still the desired time of life, to judge by popular entertainment and by advertisements. And yet, try as we might to disguise the aging process, to ignore it, or to pretend it does not exist, each of us must sooner or later come to grips with it.

Christians have every reason to be interested in the aging phenomenon. Part of our faith is the conviction that God cares for us, that God values us, at every period in our lives. Unlike society, God does not cast us off in our old age or wish us out of sight or out of mind. God numbers the hairs on our heads, be the hairs many or few, be they coal black or snowy white. As God's people, we will be God's agents of love. We will give honor and dignity to every person, every age group.

And in due time, God will grant each of us a larger life—life that is eternal. That is a promise of hope, whatever age we may be.





# A testimony to fulfillment

by Henry A. Ginder

God has planned that life should be beautiful. After the creation, God said "it is good." It is his plan that every period of life will be exciting and stimulating.

Take time now to recall the challenges of childhood, the thrill of teen years, the fulfillment of family life, the power of the productive years, the stimulation of spiritual growth as families, and now the thrill of anticipating retirement.

What I am really doing is writing a testimony to fulfillment.

Wholesome anticipation of retirement calls for disciplines in the early life of the person or couple. Fiscal planning in the Christian context requires a plan and budget for meeting current operating costs on a cash basis, a commitment to scriptural stewardship, modest insurance programs (both health insurance and life insurance), and a modest saving program. This must include personal life style convictions and an appropriate service motivation which will be reflected in time given to the local church.

Retirement must be projected with

purpose. At 68 my father wanted to retire as bishop. I objected. He said, "You should let me retire while I still want to. There is a time when people want to retire, then after awhile they don't want to." Purpose to step down with dignity.

The projection should include—

- Termination of full employment
- Retirement celebration. Give yourself a break, maybe a one month vacation
- Develop a new schedule. Personally, we planned for a 75% work load
- Have a date and place to begin the new schedule
- Plan a definite date to move to a retirement community
- Keep Voluntary Service opportunities before you
- Plan recreational experiences
- Discipline yourself in a physical exercise program.

In our case, we called our family together for a dinner and a family consultation. This was in May of 1977. I

presented a paper which projected my retirement as bishop for August of 1978, a month vacation in September of 1978, a two month trip to Alaska, and the beginning of my new work schedule October 1, 1978 (this to include twenty one-week spiritual growth meetings per year as well as representing Messiah College and being a Brethren in Christ Missions representative for North America). We also projected the sale of our house and move to Messiah Village as early as October of 1979.

On Thanksgiving Day 1980, our family was in our retirement home at Messiah Village for a special Thanksgiving dinner. I pulled our Projection Paper out of the file. We read it and had a special time of praise to God. Each projection had been reached except the trip to Alaska, which we deliberately took out of the plan because we felt there was not sufficient ministry opportunity. And we moved to the Village August 19, 1980 instead of October 1979. Our entire family rejoices in this.

*next page, please*



## A testimony to fulfillment

from page 5



**"Fiscal planning in the Christian context requires a plan and budget for meeting current operating costs on a cash basis, a commitment to scriptural stewardship, modest insurance programs . . . and a modest saving program."**

It is a part of my personal philosophy that the decision to move to a retirement community must be made while parents are young enough and have strength enough to make the decision and work through it. Often parents wait until they are too old and lack the energy to make such a decision, so they resist going to a retirement community. They think they are still strong when in reality they are now too weak to make the decision. Finally their children must make the decision for them. At that point parents often feel hurt. This produces tension in the family at a time when there should be great affirmation and appreciation.

Now, at the time of this writing, Martha and I are both so totally fulfilled. Why not!

- We are free to travel together in our three-fold ministries.
- We tremendously enjoy our home on the Messiah Village Campus.
- We feel secure in our Christian community. Our next door neighbors and I worked together as bishops. Our second door neighbors and we were friends since our youth. Our third door neighbors and we lived in the same commun-

ity in our early years. Really, in one sense it is like Heaven. We say, "Praise the Lord, they are here too."

- We are extremely appreciative of our top quality administrators and staff.
- Messiah Village has high visibility and respect in the surrounding community.
- Persons in other denominations are keenly aware of the high quality of our facility and services and are "sign-in" at a faster rate than our own people.
- The Brethren in Christ church must have high regard for an institution of such superior quality at modest pricing.
- At our Christmas party for our staff I said, "Everything at Messiah Village is done in such high quality that when we come on campus we feel we want to be at our best."

We are so very thankful that for us the transition is made. We are grateful to God and God's people for our good fortune.

We are renewed in retirement.

### Messiah Village News

## Spiritual well-being a concern of Pennsylvania Conference on Aging

Barbara Bert and Mary Eshelman, representing the Children's Family Center and Messiah Village (Mechanicsburg, PA) attended the recent Pennsylvania White House Conference on Aging, held in Hershey, PA. They shared in the spiritual well-being committee sessions.

The purpose of the conference was to formulate policy changes which could be made at national, state and local lev-

els to enhance the opportunities for all Americans to experience a satisfying and meaningful life in their later years.

Spiritual well-being was defined as the affirmation of life in relationship with God, self, community and environment which nurtures and celebrates wholeness. This affirmation of life is the acknowledgement of the cycle of life and the dynamics of spiritual well-being: the love of one's own life and the lives of others, the concern for and of our community and the recognition of the whole of creation which is the core of a complete and perfect divine plan. The nurturing and accentuation of wholeness includes recognizing our relationship with our Creator while accepting the interdependence in life—among our loved ones, in our community and with the environment.

Spiritual growth is affirmed within the context of these relationships. As we grow toward wholeness, we grow as spiritual entities. In this growth process we are led to affirm our kindred relationships with others. We grow spiritually as this tapestry of relationships is slowly woven. As we reach maturity we share with others, giving and taking positively. This reciprocity nurtures our spiritual growth and each person becomes a resource rather than a burden.

Barbara described for the Committee the intergenerational program of the Children's Family Center at Messiah Village. This program provides opportunities for older adults to extend their relationships to the young. The skills and wisdom of older adults are put to use in all levels of caring. And the young respond!

*Evangelical Visitor*



## U.S. bars MCC wheat shipment to Vietnam

The U.S. government has tentatively turned down an application by Mennonite Central Committee for an export license to ship 250 tons of wheat flour donated by Kansas farmers to food-short Vietnam. The government's unexpected response—which has attracted the attention of the *Christian Science Monitor* and various congressmen—suggests a tougher approach by the Reagan administration toward Vietnam and its occupation of Kampuchea (Cambodia).

"The negative response of the Department of Commerce to our request is a serious infringement on our prerogatives and understanding of Christian compassion to people in need," said Bert Lobe, MCC secretary for Asia. MCC is now appealing the preliminary decision.

A May 1 letter from Archie M. Andrews, director of the U.S. Department of Commerce's Exporters' Service Staff, listed the "negative considerations" which the government had raised about the January 6 application. Andrews noted the current U.S. policy "to maintain an embargo on all exports to Vietnam except for non-commercial shipments to meet emergency needs."

He continued, "Although an argument could be made that 250 tons of wheat flour would qualify under humanitarian grounds, the rejection of this application for license underlines the United States government's view that the Vietnamese government has within its power the ability to alleviate the severe hardship its policies have brought about."

The policy the U.S. government most objects to is Vietnam's continued occupation of neighboring Kampuchea. Approximately 200,000 Vietnamese troops remain in Kampuchea nearly three years after they toppled the brutal government of Pol Pot.

Responded Lobe in a letter to Andrews: "Vietnam faces a serious food shortage and as a Christian people, we consider it our responsibility to respond as able; we have difficulty accepting the restrictions which are being placed on us, and even more so with the govern-

ment telling us who should receive aid. As Christian people, we are called to demonstrate love to all people in need regardless of race, creed or political persuasion."

In a telephone interview with Daniel Southerland of the *Christian Science Monitor*, Lobe noted that MCC does not endorse the Vietnamese occupation of Kampuchea. "We have consistently taken the position that our assistance does not mean support for a particular ideology or political system." In 1980 MCC was one of several groups providing food and other emergency aid for Kampucheans through the "landbridge" effort, despite objections from Vietnam.

Lobe and other MCCers who have visited Kampuchea do believe, however, that most Kampucheans would rather the Vietnamese stay than risk the return to power of Pol Pot's Khmer Rouge, who are concentrated along the Thailand/Kampuchea border. Massive relocations, starvation and wholesale killings marked their four-year rule.

Support for MCC's attempt to send food aid to Vietnam came in a letter to Andrews from U.S. Congressman Matthew F. McHugh of New York's 27th District. McHugh noted the Reagan administration's recent decision to lift the suspension on grain sales to the Soviet Union despite the Soviet's continued occupation of Afghanistan.

Said McHugh, "A final decision not to grant a license to the Mennonites would almost inevitably be interpreted to mean that the U.S. is prepared to deny humanitarian food aid to Vietnam sponsored by a private religious organization that has no profit motive, but will forsake the same principle in the case of the U.S.S.R. because a profit stands to be made."

Further support for MCC came from Illinois Congressman Paul Simon. In a letter to other members of Congress he declared: "Whatever is our position on Vietnam's present policy toward Cambodia, I do not think our government should be hampering the efforts of private organizations to alleviate a serious starvation problem that, at least in part,

results from weather conditions beyond the control of any people."

Typhoons and floods following Vietnam's worst drought in 30 years destroyed much of the 1980 rice crop. International officials say Vietnam's food deficit may total over two million tons in 1981. "For many Vietnamese the scarcity could spell starvation," warns the March 2 *Newsweek*.

Meanwhile, aid to Vietnam is dropping sharply. Because of its own food shortages the Soviet Union has reportedly cut back on its shipment of grain. The Reagan administration is intensifying efforts begun under President Carter to pressure other governments and international organizations to reduce or cut off aid to Vietnam.

In June the United States will likely try to persuade the United Nations Development Program, the U.N.'s central aid-allocating organization, to reconsider its assistance to Vietnam.

By increasing pressure on Vietnam, the United States and its Southeast Asian allies hope to force the Vietnamese to withdraw from Kampuchea. But notes the *Christian Science Monitor*: "Some high-level Western and Japanese officials believe that a policy of intensified military, economic and political pressure on Vietnam may be counterproductive and only harden Vietnam's resolve to dig in."

The negative response to MCC's request for an export license came after nine previously successful applications, and on the same day American Friends Service Committee was granted its own licence for a shipment to Vietnam. During the past eight years MCC has received permission to send medical equipment, condensed milk, canned meat, water pumps and other items to Vietnam. In March of this year Al Geiser of Apple Creek, Ohio, went to Minh Hai Province in southern Vietnam to help install one of 20 diesel engines and 15 hand pumps donated by MCC.

In 1975 the U.S. government turned down MCC's request for a license to send a shipment of rototillers, but upon reapplication reversed its decision and granted a license.

In testimony before the House Subcommittee on International Trade and Commerce in 1975 Robert Miller, then MCC director for Asia and the Middle East, declared: "We feel the whole licensing procedure on shipments to Vietnam is wrong, but as long as licensing is required we urge that it is carried out expeditiously and fairly."



Eduardo Blomberg of the Evangelical Free Church speaks to approximately 15,000 people every week in the city of Caracas, Venezuela. That's how many people dial the battery of telephones to hear his daily "90-second sermons." The only advertisements ever used are word-of-mouth and cards handed out by the young congregation which numbered approximately 300 the Sunday we attended.

Here was another evidence of the hunger for the good news of Jesus Christ in the great city of Caracas. Antonio Chamberlain and I made the second Brethren in Christ visit to Caracas March 11-16, 1981. In 1980 Charles Musser, Nicaraguan missionary; Gordon Gilmore, assigned founder of the Venezuelan mission; J. Wilmer Heisey and I heard the call for the Brethren in Christ to "come and help us." Missionary Santiago pleaded, "send us 10 or 20 missionaries."

A year ago Jose and Agdelia Santiago graciously hosted us in the facilities purchased by the Eastern Mennonite Board just four months earlier. Now again we were with the Santiagos for the first part of our visit. How the church has grown! In January 1981 there were 25 received into church membership and 15 more are in the membership class. Home Bible studies meet on Thursday evenings. There are 18 persons enrolled in a congregational Bible Institute which trains leaders two evenings each week. A second work began recently in another part of the city.

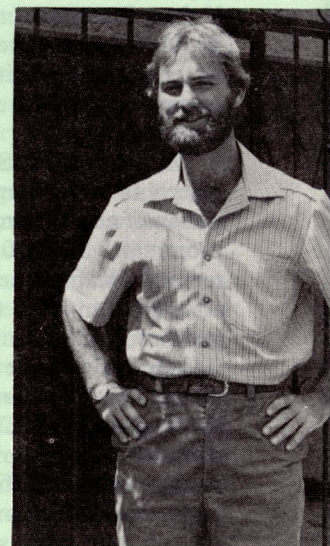
The Evangelical Mennonite Church chose veteran missionaries Russel and Dorothy Van Vleet to open a new mission in Caracas just months ago. During the last part of our time in Caracas they opened their home to us and introduced us to other helpful contacts. Formerly serving in the Dominican Republic, the Van Vleets worked with Bert Sider as a youthful volunteer. They followed him with interest as Bert became leader of the Nicaraguan mission. The Van Vleets affirmed the Brethren in Christ Mission strategy of appointing Antonio Chamberlain as a special representative to Caracas to prepare for opening the mission. Tony's six-page job description details the research which will build the base for Brethren in Christ Missions decisions for location and housing for missionaries. His personal gifts and experience equip him for the multi-faceted assignment.

The guidelines for selecting an area for Brethren in Christ ministry are:

1. Two areas are to be selected:
  - (a) business and professional
  - (b) wage earners
2. Areas to be chosen shall have projections for continued condominium construction over the next several years.
3. The areas chosen shall have potential for the development of five to ten Brethren in Christ congregations within a radius of 30 minutes travel by public transportation from the site of the first middle-class area chosen.



**Caracas—a city of contrasts.** While some enjoy prosperity in this commercial center of oil-rich Venezuela (top photo), others find housing in the crowded hillside ranchos (middle). Research being done by Anthony Chamberlain (lower left photo) will prepare the way for the 1982 opening of the Brethren in Christ mission in Caracas. Gordon and Susie Gilmore, with Benjamin and Charity (lower right) are studying Spanish in Costa Rica in preparation for their assignment as founding couple of the mission.







# Joining the harvest

by Roy V. Sider



4. The areas to be chosen shall have either land or public rental facilities available for the use of congregations emerging from the condominium ministries.

5. The two areas initially chosen should be in as close proximity to each other as possible, preferably not more than 15 minutes driving distance by car.

6. The selections of sites should be cleared with, and have a consensus of approval from, the cross-section of evangelical leaders in Caracas.

Caracas is situated in a valley two miles wide and approximately 20 miles long. The census now underway will tabulate a population estimated between 3 and 4½ million people. Two veteran church leaders agreed that this vast population probably has no more than 15,000 evangelical believers. Missionary Blomberg stated, "Caracas is the most underevangelized city in Latin America."

Part of the reason evangelicals pass by the open door of Caracas is the cost. Housing is expensive. The initial residence for the Brethren in Christ mission will probably be a condominium unit large enough to provide office space for the mission, an initial meeting area for the emerging church plus accommodations for the family. The estimated cost to purchase is \$170,000. Renting is so expensive that a similar facility would cost that amount of money in eight or nine years. The purchase will provide an asset which annually increases in value. In a recent letter Gordon Gilmore expressed his concern:

"I am hopeful that the general church will be clearly informed about why a sum of \$170,000 is budgeted for our residence. The conflict I have is that the general church will think the Gilmores are living in luxury (which is against my lifestyle convictions). In actual fact, in comparison to the *ranchos* [the poor in Caracas], we *will* be living in luxury. I realize my conflict can't easily be resolved but I'm hopeful the general church will understand the nature of our assignment to work with the business and professional community. It seems necessary to live amongst them in order to reach them."

We visited the *ranchos* to whom Gordon refers. Pastor Manuel R. Morales is one of them—warm and open hearted. We saw their homes—running water once every 6 or 7 days, no sewage, no land rights. Yet the cost of these residences is astonishing! We visited the church—one of the few among the *ranchos*. They built and paid for this three-level structure which seats 160 in the sanctuary. Morales cautioned us against having missionaries live among them. He himself was threatened with death because he preached among them. But he will assist our missionaries in ministry there.

Brethren in Christ Missions plans to minister to the poor and the middle class of Caracas. The harvest is white and the laborers are available. The Lord is at work and we will work with him.

Roy Sider is Secretary of Overseas Ministries for Brethren in Christ Missions.



Pictured vividly in my mind are two scenes in which Navajos were speaking:

*February 1981. Twenty-two persons are seated in a dimly lit tent. Laughter—slow, gentle and deep—intersperses the sermon of the Navajo evangelist. Dripping water from melting snow atop the tent sizzles regularly on the hot pot-bellied stove. A heating coffee pot produces a pungent aroma, announcing the fellowship after the sermon.*

*Later, sipping hot coffee, I approach the evangelist, Marvin Martin. Responding to my question of how the Brethren in Christ could help him, with a sweep of his arm he says, "Come and teach these children. They run about while I am preaching."*

---

*A small room in Farmington where the Navajo Bible translation team is in the final year and a half of its work. Fannie Scott, long-time associate of the Navajo Brethren in Christ Mission and a part of the team, is speaking: "We Navajos need trained pastors and children's teachers. We need women who can teach others the Word of God. The Brethren in Christ should help us with teaching our people the Word of God."*

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*Arlene Miller is Secretary of Home Ministries for Brethren in Christ Missions.*

# A season and a time for every matter

by Arlene B. Miller

**S**earching for a sense of direction in our ministry among the Navajo people, we have gathered information from many sources. A task force met in September 1980. Rev. Thomas Dolaghan, long-time missionary to the Navajo people, met with the Navajo Mission Board of Directors in February 1981. The counsel of Navajos has been sought. At its December 1980 meeting in Lancaster, PA, the Board for Missions acted to close the elementary school in June 1981. Declining school enrollment, caused by increased numbers of educational options in the community, led to this decision. Was this the end of our ministry there?

Joining other mission societies ministering to Navajo people in 1947, the Brethren in Christ have in the past 30 years served with quality medical care, education and evangelization. The mission church was a center of worship for both Navajo and Anglo Christians in

the area. Recently the Navajo Community Center has proved to be a gathering place of young Navajos for sports and games.

Navajos have long been considered by missionaries to be resistant to Christianity. In 1949 the noted Navajo anthropologist Gladys A. Reichard contrasted the theological, ethical and value systems of Christianity and that of the Navajos, concluding they were inherently resistant to each other. Christianity, she summarized, centered in demands of reverence and solemnity, rather than joy and celebration; material sacrifice rather than material gain; a better death rather than a better life; hoarding rather than sharing of food; forcing one's values upon another rather than mutual sharing of cultural values; self-depreciation, guilt and sin, rather than respect for man's dignity and identification with the divine.<sup>1</sup>

But God, not bound by one culture, moves by his Spirit, refining and bringing to fulfillment the deep aspirations and longings of men and women in every culture. Since 1950 Navajo preachers have been developing an ethnic theology from the Bible and incorporating positive elements into their preaching. Indigenous Navajo churches are growing which manifest joy, celebration, sharing, a better life now, material benefits, healing and God's ability to respond to the everyday Navajo needs and problems when they pray to him.<sup>2</sup>

**George and Ethel Bundy sharing over a meal with John Peter Yazzie, Navajo Christian and long-time friend of the Navajo Brethren in Christ Mission.**





# Church News

Nightly around the Brethren in Christ Mission, tent evangelists are preaching. Christians are gathering regularly in their home "camps" (groups of homes housing part of an extended family) to worship and fellowship. Now requests to the missionaries are: "Come and teach us the Word; teach us to read the Bible in our language; teach us how to teach our children; come and train our leaders and pastors."

Most growing Navajo churches are now located in the camps. Rather than coming to the mission church for regular services they gather by extended family units in their own homes. The natural leaders call the group together. Fitting to Navajo custom, every person is free to speak, testifying how Jesus healed him, freed him from fear, supplied his needs. Eating together following the services meets a deep need for face to face fellowship.

Around the Brethren in Christ mission are at least six family groups with potential for churches in each. Already one group is meeting regularly for worship and Bible study. Requests are coming to the missionaries for increased assistance in teaching the Word.

**I**t is to this moving of God's Spirit that we are now responding. Closing the elementary school at this strategic juncture frees missionaries to direct energies to serving the Navajo church. How fitting it is that George and Ethel Bundy, experienced in cross-cultural ministry and theological education by extension, have been called by the church to assume the leadership of this new Brethren in Christ ministry. They, along with Ben and Eunice Stoner, Larry and Linda Bomberger, Jean Heisey, and several Navajo staff, will be finding appropriate ways to respond to the move of God among the Navajos. Solomon said it: "For everything there is a season and a time for every matter under heaven." The matter now for Brethren in Christ and Navajo people is the Navajo church. Across the years Brethren in Christ persons have prayed for, given to, served at and believed in the Navajo mission. Can you see the new vision—the new matter?

<sup>1</sup>Scates, David. *Why Navajo Churches are Growing*, p. 72.

<sup>2</sup>*Ibid.*, p. 73.

June 25, 1981

## Allegheny Conference

**Dr. Dorothy Gish** was the guest speaker for the **Five Forks** congregation on Mother's Day, May 10. Rev. Ray Kauffman spoke on Prison Ministry on Wednesday evening, May 13. • The **Grantham** congregation reports that five babies were dedicated on Sunday, May 17. • An increase in attendance has been noted by the **Montgomery** congregation in both the Sunday school and worship services. A Mother-Daughter banquet was held for the first time with good response reported.

The **Air Hill** congregation is observing the 100th anniversary of the building of the meetinghouse during 1981. A Love Feast service was held Saturday, May 16, with the former North Franklin district congregations participating. Many former members or Sunday school students returned for the Sunday worship services on May 17, celebrating the 100th anniversary of the church and the 75th anniversary of the Sunday school. Fellowship over the noon hour and an afternoon program of reminiscing about "What I remember about Air Hill" were highlights of the day.

## Atlantic Conference

The **Hummelstown** congregation had a special program on Sunday morning, June 7, with the Hetrick Family. A carry-in meal was also held. • A Men's Fellowship Breakfast was sponsored by the **Lancaster** congregation on Saturday morning, May 30. The speaker was Jim Crawford, President of Lancaster's Men's Fellowship.

The youth of the **Maytown** congregation held a bike hike on Sunday, May 31. • The **Shenks** congregation reports receiving five persons into fellowship on Sunday, April 12.

## Canadian Conference

On Sunday evening, May 3, Barbara Bossert shared with the **Heise Hill** congregation about her service with MCC in Winnipeg. Special music was provided by Dana and Sue Osborne.

The **Massey Place** congregation launched hundreds of balloons on Sunday morning, May 3, as a means of visualizing the Ascension of Christ. • The **Westheights** congregation reports that **Bishop Harvey Sider** was present for the consecration service for their new deacon.

## Central Conference

**Rev. Roy Sider**, Secretary of Overseas Ministries was the guest speaker for a Missionary Conference held by the **Bethel (Merrill)** congregation. • The **Fairview** congregation reports eight persons were baptized on Sunday evening, April 19; three of them were baptized by their fathers. Twelve persons were accepted into fellowship.

Seven babies were dedicated by the **Highland** congregation on Sunday, May 10. **Mary Olive Lady**, missionary to Zambia, shared on Wednesday, May 20. • The **Lakeview** congregation held a dedication of their new facilities on Sunday afternoon, May 3. **Bishop David Climenhaga** took part in the service. The film "John Hus" was shown in the evening service.

## Midwest Conference

A farewell supper was held by the Spares and Pares Sunday School class of the **Zion Church** for

one of the congregation's families, the Stanley Taskers. The Taskers have moved away from the area. • The "Good News 5" musical group presented the program to the **Oak Park** congregation on Sunday, June 28.

## For The Record . . .

### Births

**Barthlow:** Jason Lee, April 26; Dane and Tami (Martin) Barthlow, Waynesboro congregation, Pa.

**Brown:** Sara Elizabeth, Feb. 19; David and Lynn Brown, Grantham congregation, Pa.

**Hoover:** Kasi Leigh, Feb. 12; Roger and Bobbi Hoover, Grantham congregation, Pa.

**Keller:** Daniel Lee, May 15; Randy and Susan Keller, New Guilford congregation, Pa.

**Miller:** Heidi McKay, May 1; Rev. Clark and Kim Miller, Waynesboro congregation, Pa.

**Thompson:** Brian Curtis, April 24; Rick and Laurie Thompson, Lancaster congregation, Pa.

### Weddings

**Buckwalter-Winger:** Lillian Winger, Elizabethtown, Pa., and Clayton Buckwalter, Conestoga, Pa., Oct. 4, in the Elizabethtown Brethren in Christ Church with Rev. Elbert Smith officiating.

**Ebersole-Morrissey:** Ann E., daughter of Mr. and Mrs. Gilbert Morrissey, Lebanon, Pa., and Jeffrey, son of Mr. and Mrs. Harvey Ebersole Jr., Hershey, Pa., April 25, in the Midway Congregation of the Brethren, Lebanon, with Rev. Isaac Kanode officiating.

**Harbaugh-Cooper:** Jill, daughter of Leroy Cooper, and Eric, son of Mr. and Mrs. Ronald Harbaugh, Waynesboro, Pa., April 19, in the Waynesboro Brethren in Christ Church with Rev. Lynn Thrush officiating.

**Kipp-Klahre:** Penny Sue, daughter of Mr. and Mrs. Ray Klahre, Clearville, Pa., and Bernie C., son of Mr. and Mrs. Bernard C. Kipp Sr., Schellsburg, Pa., in the Clear Creek Brethren in Christ Church with Rev. Curtis E. Bryant officiating.

**Lenick-Freeman:** Rebecca, daughter of Mr. and Mrs. Clarence Freeman, Quincy, Pa., and Harold, son of Mrs. Nancy Lenick, Waynesboro, Pa., April 18, in the Five Forks Brethren in Christ Church with Rev. Rupert Turman officiating.

### Obituaries

**Campbell:** Arlene J. Campbell, Blandburg, Pa., died May 4, 1981 at the age of 46. She was married to Vernon Campbell who survives. She is also survived by four children: Vernon C., Cathy A., Robert D., and Susan R.; her mother; two brothers; and four sisters. Rev. Thomas Bouch and Rev. Richard Lehman conducted the funeral service. Interment was in the Blair Memorial Gardens.

**Shirey:** Dewey Shirey, Hyndman, Pa., born April 30, 1900, died March 30, 1981. He is survived by four sons; three daughters; and 20 grandchildren. Rev. Curtis E. Bryant conducted the funeral service.





**Sunday school teacher Mary Sider, Superintendent Larry Nigh and Pastor Tyrrell with Sunday school children.**

## Another Sunday

*(Excerpts from a message delivered by Rev. Gerald Tyrrell, pastor of Meadowvale Congregation, Mississauga, Ontario, at the opening of their Sunday School ministry.)*

I believe that Sunday school began many, many hundreds of years before 1780. Sunday school in its basic characteristics seems to have existed even before the time of Abraham. Archaeologists, in their explorations, have discovered tablets of stone which give much evidence that religious instruction was carried on before Abraham's time. The Old Testament indicates that Abraham himself was a teacher. He taught those for whom he was responsible. He taught his servants and children in the ways of God.

As we look further into the Old Testament we find that God required *all*

people of Israel to come together at certain times to hear the law of God read and explained. In Nehemiah 8 we see a very large "Sunday school" in action. It says that "Ezra brought the law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon. . . . And all the people listened attentively." Ezra was a Sunday school teacher.

Then Jesus came. He was in a very real sense the greatest Sunday school teacher who ever lived. Do you remember the one story that the Bible records for us of Jesus' boyhood years? In this story, Jesus stayed behind at the temple for the purpose of asking questions of the religious leaders. He wanted to learn. He also answered many questions for the religious leaders. He had a knowledge of the scriptures and an ability to teach and to communicate with the elders.

Throughout his earthly ministry Jesus gave himself to teaching. He modeled effective teaching methods and commissioned his disciples to go out and teach. The final words which Jesus spoke before leaving earth and returning to heaven were words of instruction to his disciples to continue to teach: "Go and make disciples . . . baptize them . . . and teach them to obey everything I have commanded you."

If the teaching ministry of a Sunday school existed before the time of Abraham, during the Old Testament time period, and was practiced by Jesus himself, why do we look to 1780 as the date for the beginning of the modern Sunday school movement? The answer is simply that during the early middle ages, Christian education declined. There was very little teaching. What teaching existed was very poor. Teaching consisted primarily of getting students to memorize rote answers to questions prepared by teachers. Students often did not understand what they had memorized. There was no dialogue between the teacher and the student. The consequence was that the spiritual life of the people suffered drastically.

In England, especially in the years just before 1780, the intellectual, moral and spiritual condition of the people was very poor. There was no system of public education. What Robert Raikes did was to start a Sunday school in the kitchen of a house. The Bible was used as a textbook. The children were kept in the



**Members of the youth class with their teacher, Ken Case (in the middle) and Superintendent Larry Nigh (right).**



# School is Born!

school for two hours in the morning and then were taken to church in the afternoon. This Sunday school was such a success in helping these children that Raikes went on to start a number of other Sunday schools in different areas. By the time he died in 1811, the total attendance at these schools was 400,000. Thus, Sunday school became a tremendous agency in the hands of God to bring many people to a saving knowledge of himself.

Many Christians today have fond memories of a special Sunday school teacher. I still remember my first Sunday school teacher. Everyone called her Aunt Hettie. She had a unique way of acquainting us with the main characters of the Bible. She would make little figurines out of salt and flour. (I know what they were made of because we used to sneak a lick of them once in awhile.) She would paint them up nicely, place them in a large sandbox, and then we moved them about as she told us the Bible story. There are several adults who are now serving the Lord full time who can look back to the early childhood days they spent in Sunday school class with Aunt Hettie.

Sunday school is an important influence, especially on children and youth. In Sunday school we can teach our children that the Word of God is a pure Word. It is absolute and we hold it in the highest respect. One of the greatest ways that we can help our young people is to teach them the scriptures. Young people will face many ideas in school and in society today that are in opposition to the Bible; the only way that they will be able to stand is by knowing the Bible for themselves and by having a personal relationship with Jesus Christ.

June 25, 1981



**Let YOUTH Decide  
Convention**  
December 28-30, 1981  
at French Lick, Indiana

The General Conference Board of Christian Education sponsors Let YOUTH Decide.

- for youth of ninth grade and upwards (especially focusing in on the secondary level)
- cost of \$85.00 per person (U.S. currency) which includes all gratuities, two night's lodging, six meals, convention materials, and most recreational activities.

Watch for registration forms.

*(Photo: Lloyd Hogg, chairman of Board of Christian Education, left, with Dave McBeth, assistant chairman.)*

## New Secretary for Ministerial Credentials Board

The Ministerial Credentials Board of the Brethren in Christ Church expresses thanks to Dr. Marion J. Heisey for thirteen years of service as secretary of the board. Brother Heisey has freely given untold hours in selfless service from time carved out of a busy and full schedule. No doubt we are indicating the thanks of the denomination for the dedicated labors of a brother whose services have touched all the ministers of the church in the processes of credentialing. We are grateful that Dr. Heisey is continuing with the board; his particular gifts and skills are needed and cherished in this work.

Taking up the work of secretary is Brother John A. Fries, Jr. All communications to the Ministerial Credentials Board regarding matters of credentialing and other board concerns should be addressed:

Dr. John A. Fries, Jr.  
32 Dalton Drive  
Dublin, VA 24084

—Owen H. Alderfer, Chairman  
Ministerial Credentials Board





**HOMEWARD BOUND**, a music ministry team from Messiah College, will tour ten states this summer. The team is composed of seven sophomores, two of whom are Brethren in Christ: Heidi Martin, Waynesboro, PA, and Nita Stern, Newburg, PA. Programs will be given in churches and summer camps in Iowa, Oklahoma, Kansas, Indiana, Illinois, Michigan, Ohio, Maryland, New Jersey and Pennsylvania.

(From left to right) Bethanne Littlefield, Jay Enterline, Nita Stern, Jeff Kephart, Heidi Martin, Brian Pare, and Ellen Poor.

**Have you noticed the  
"Inward and  
Outward  
Bound"  
emphasis by . . .**

**inward  
and outward  
bound in  
the eighties**

- . . . **Board of Christian Education**—look at the 1981 calendar cover.
- . . . **Regional Conferences**—most have incorporated this theme into their inspirational sessions.
- . . . **Director of Evangelism and Church Growth**—he has been communicating with pastors the concern for both emphases.
- . . . **The Board of Bishops**—has conducted seminars in the Atlantic, Allegheny and Pacific Conference on *discipleship* as an integral facet of *growth*.

## Messiah College News

Thirty-five Brethren in Christ persons were graduated from Messiah College during Commencement exercises May 16. Seven of them received academic honors: Ruth Lady, Grantham, PA (*magna cum laude*); Regina Roberts, Lancaster, PA (*magna cum laude*); Charles Zercher, Nappanee, IN (*magna cum laude*, and recipient of the Alumni Award for scholarship, leadership and school loyalty); Barbara Buckwalter, Birdsboro, PA (*cum laude*); Linda Osborne, Grantham (*cum laude*); George Smeal, New Berlin, PA (*cum laude*); and Brian Sollenberger, Greencastle, PA (*cum laude*, also among Messiah students in "Who's Who Among Students in American Universities and Colleges," inadvertently omitted in previous listing).

Michael Bert, Grantham; Randy Bingham, State Line, PA; Elmer Books, Jr., Cleona, PA; Melody Crider, Shippensburg, PA; Nicholas Frey, Conestoga, PA; Miriam Heisey, Orrstown, PA; Rodney Hess, Harrisburg, PA; Sherry Jackson, Amelia, OH; Robert Keller, Sr., Dillsburg, PA (two-year certificate); Eric Kronawetter, Shippensburg; Patrick Lane, Lebanon, PA; Emily Leshner, Mt. Joy, PA; Wilfred Light, Palmyra, PA.

Darlene Martin, Clarence Center, NY; Valerie Martin, Bronx, NY; Mishack Muddenda, Zambia; Daryl Musser, Upland, CA; Linda Redcay, Carlisle, PA; Susann Rehm, Etters, PA; Donald Shenk, Mechanicsburg, PA; Curtis Sherck, Mechanicsburg; Alan Shue, York, PA; Kevin Thomas, Shippensburg; Kathy Tyson, Elizabethtown, PA; Kathy Wilkins, Orlando, FL; Denise Wingert, Greencastle; Judy Wingert, Danville, PA; and David Zook, Grantham.

### CPS Reunion

Annual Civilian Public Service Reunion to be held August 2, 1981, at Lancaster Bible College, 901 Eden Road, Lancaster, PA. All CPSers are welcome.



## New Newsletter to Focus on Peace and Justice Issues

Designed to provide the church with a forum for the discussion of peace and justice issues, a newsletter has been started by the Commission on Peace and Social Concerns. The newsletter, which will be published quarterly, in part grows out of the Consultation on Peace and Justice Education held at Messiah College last December.

The newsletter is available at no charge, although contributions are welcomed. Send your name and address to the editor, Harriet Bicksler, 1803 Mulberry St., Harrisburg, PA 17104.

## Groups Weigh Evangelism and Social Responsibility

The relationship between evangelism and social responsibility will become the subject of discussion in coming months for small study groups around the world. The network of local study cells will bring together Christians to consider the outworking of the faith in society.

The findings of the groups will be forwarded to the Consultation on the Relationship Between Evangelism and Social Responsibility which will be held next June in Grand Rapids, Michigan. The consultation, sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization, will bring together 40 invited participants and ten observers from all regions of the world.

Dr. Ronald J. Sider, author of *Rich Christians in an Age of Hunger* and an executive member of World Evangelical Fellowship, states that consultation planners are interested in obtaining maximum input from groups everywhere. Churches, concerned individuals, and Christian agencies are encouraged to secure information about the consultation, form local study groups, and make submissions of their findings, questions, and recommendations.

Evangelical leaders, he points out, hope that the formation of the study groups will bring the discussion down to the grass roots level and make Christians more aware of the relationship between biblical truth, evangelism, and social involvement. That relationship has become the subject of controversy and some confusion in evangelical circles in recent years.

"A matter of such practical importance and urgency should certainly be widely aired and resolved," says Sider. "This consultation and the local study groups should contribute to that resolution."

Inquiries about formation of study groups or the submission of case study materials should be directed to: Dick Van Halsema, Consultation Co-ordinator, Reformed Bible College, 1869 Robinson Road, S.E., Grand Rapids, Michigan, 49506, U.S.A.

June 25, 1981

## Guest Editorial

Having been born in the late nineteenth century, I have observed and experienced a variety of things concerning . . .

## Retirement

by Howard F. Landis, Sr.

The question is often asked, "When will you retire?" Some people look forward with great anticipation to this period in their life, while others see somewhat of a gloomy future before them. This need not be so. Our retirement life is going to be in part what we make it or want it to be. Some people say you are as old as you think, but let us remember that facts are stubborn things. We may be fooling only ourselves.

Let us remember when we get up in years, we must face life realistically. There are no set rules we can follow. Each person reaching retirement age is different. Some with a strong physique are able to do fairly hard work up into their seventies. Others with a weak body can hardly make it to the early sixties. So we all differ. This is speaking in general terms as there are always exceptions.

I suggest there are three factors which should be kept in mind by all retired persons. They may vary in different people. First, keep your mind and body occupied, if possible. Second, know your limitations. And third, be ready and willing for change at any time.

First, **keep busy**. Idleness is the devil's workshop. We should slowly go from full-time to part-time. Perhaps starting with a short vacation would be in order. However, often being gainfully employed for a lifetime and then slowing down too abruptly is too much of a shock for one person. This was a little hard for me to learn, as I worked daily till I was almost 70 as a carpenter. After this I slowed down and for about seven years I worked as my body would take it.

After this I had to learn lesson number two, **limitations**. This was not too easy to learn. However, I slowed down quite a bit the next few years. Hard work was now history for me. I tinkered around in my shop and made a few useful things. For the past six years I have been going to the public school and teaching the kids some crafts. This requires a little homework and supervision at school.

When about 79, I had to rely pretty hard on lesson number three, **change**, which was in order again. Shopping and helping around the house, along with my school work, is about all the activity I have. I had been spending a lot of time reading, telephoning, etc., but I needed something else to keep me busy. So I went to letter writing this winter. I have always loved to write. I learned it in the early twentieth century, during my courtship days. I write mostly to church people that I don't often see, and to my son, Howard Jr., in Africa, at least once a week. It is a great thrill to have the mailman drop off return letters. I usually write letters of news, encouragement and exhortation.

I have always taken very good care of my physical body, taking special care for at least the last 16 to 18 years. My wife and I are living happily in the Lord. We have a few physical limitations so we help each other. We do praise the Lord for his great love and mercy he has extended to us.

*Howard and Viola Landis live in Telford, PA.*



THE ARCHIVES C  
MESSIAH COLLEGE  
GRANTHAM, PA 17027

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## The Ojibaway's Prayer

O Great Spirit  
I worship you in spirit and in truth,  
In awe, I pray to you  
from your great outdoor amphithea-  
tre on the shore of the bay.  
It is so peaceful  
Like my heart when I commune with  
you,  
everywhere here, there is peace.  
In the deep silent woods,  
or on the beautiful calm lake in the  
cool of the evening.  
All is peace,  
I shrink from listening to the news  
of the day, the violence and the hate  
I cannot understand.  
brother against brother,  
black against white,  
white against red and yellow.

O Great Spirit,  
keep my heart from any of these evils.  
It was not always so,  
when the white man came to our  
shores  
we taught them to hunt and fish and  
survive the long cruel winters,  
else they would have starved.  
Now, many, many moons since,  
there is still killing among men  
and spoiling of the good earth.  
In the stillness of the deep dark forest  
I cry out from the depths of my heart  
to you.

O Great Spirit  
I give thanks, for you have filled my  
heart  
with love for all men,  
and I beseech you O Mighty One  
that our children and their children  
may know thy peace and show thy  
love to all men  
and preserve the good earth you have  
given to our ancestors  
when this land was young.

O Great Spirit  
I thank you for Christ our Saviour,  
for your servants who  
break the Bread of Life  
to us,  
for the food our fertile  
gardens produce,  
for the domestic animals  
we have learned to pro-  
pagate,  
for the love the Menno-  
nites and Brethren in  
Christ  
have shown while dwell-  
ing in our teepees.

And now surrounded by the majestic  
beauty of Cape Croker  
I worship You, O Great Eternal One  
in spirit and in truth.

(Written by a retired Brethren in Christ farmer  
from Ontario. He and his wife served in an  
MCC-Ontario agricultural project at the Cape  
Croker Indian Reserve. The prayer was first  
published in a local Ontario newspaper.)